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WEEKLY REVIEW.

—THERE are some who scout the idea that men are responsible for their belief. These persons often show a good deal of needless indignation or contempt toward those whose belief does not tally with their own. There can be no question that a man's faculty of recognizing truth will be determined very much by his belief. If he believes that there is no personal God, and that prayer is futile, and that the Scriptures are misleading, and that man is wholly material, he will be under a powerful bias in dealing with men and books that hold contrary views. W. W. is very eager to show us how much he is influenced, in his studies and investigations, by certain foregone convictions. He says:

"From her first appearance on the stage of history to our own time, from St. John to Pius IX, the Christian Church has always regarded all dissidents from its incomprehensible dogmas as the enemies of God, and has punished them as such by hatred and anathema when her hands were tied, and by the dungeon and the stake when the powers of the world were arrayed on her side."

It is 35 years since the Free Church portion of the Church of Scotland seceded from the Established Church, and if what W. W. says is true, the Christians of the Established Church of Scotland have nothing for the Free Church men but hatred and anathema, and, had they the power, would make haste to-morrow to throw into the dungeon and lead to the stake all of the Free Church party who should refuse to join the Established Church. In like manner, the Established Church of England is panting to commit to prison and consign to the flames, all English dissenters. It is true that Churchmen and dissenters mingle with apparent amity, and that ministers of both classes are found harmoniously working together on the Committees of many Societies; but W. W. sees a great deal more than meets the dull gaze of believers, and he announces to the world, to the world of India, that these gentlemen have deadly rancour in their breasts, and would murder one another if they had the power. The word calumny is evidently blotted out from Principal Wordsworth's dictionary. Does he interpret history to the young gentlemen of the Elphinstone College? Does he tell them that Queen Elizabeth was less bloody than Mary because she had less power, and William III favoured religious liberty because he had not the power of Charles II? What nonsense this would be. There is just as much power in England now as there ever was; but there is a better conception of the use to be made of power; and that better conception is owing to the fact that the teaching and spirit of Christ have more extensively pervaded the body politic.

—We are told of the great improvement in the Gaekwar's Government since the introduction of the new regime, and the appointment of an educated and enlightened minister. But that there is still much room for improvement will be evident so long as the Christian gentlemen holding rank in His Highness's army are required to attend the state ceremonial in honour of Gunputtee. Capt. Blades, commanding the body guard, lately died suddenly and it is said that his illness was caused by his being obliged to attend the Gunputtee evening nautch and darbar in full dress, in very oppressive weather.

—It appears by a telegram from England that the Government of India will not permit the armies of the feudatory states to increase indefinitely, but will incorporate them as a wing of the Imperial army, under the joint control of Natives and Englishmen. Can there be any objection to this? The states are feudatory and cannot make war at their own pleasure; what are their armies for, if not for the general security of the Empire. Should it be said that they are needed to put down internal rebellion, this would be to the discredit of the Native governments. This reason will hardly be alleged. On the supposition that these feudatory states are really loyal to the paramount power, it does not appear to us that any objection can reasonably be raised to the proposed change.

—We were present on Monday evening last at a "Conversazione" in the Free Church Institution, a gathering of Natives and Europeans, partly social and partly formal. The evening was very pleasantly spent, in conversation and in listening to addresses. The Rev. Mr. McKiehan, in the course of his remarks, made mention of the religious instruction given in the Institution; the impression conveyed was that they who were in charge of the Institution were careful to give due prominence to this all-important matter. The Rev. Mr. Blake gratified the company by reciting, most admirably, one of Aytoun's Lays of the Cavaliers. Some prizes were presented to successful students of Scripture.

—At the request of a correspondent, we have marked for insertion in our columns, an article entitled "Mission Schools" by Rev. W. S. Sattianadan.

—We are asked by an up-country subscriber if the *Bombay Guardian* could not be printed on Friday. The paper is delivered to him on the Lord's day, and he thinks (and we with him) that it is desirable to reduce work on that day to the lowest possible limit. If it were printed on Friday there would still be many places which it would only reach on the Sabbath. The reason for printing a religious paper at the close of the week, is that it may be at hand on the Sabbath, the majority of the subscribers living generally near the place of publication. We will talk the matter over with those concerned, and if a change seems desirable and practicable we will make it. From 1851 to 1855 the *Guardian* was published on Friday, but ever since on Saturday.

—We regret very much to have to record the death of Mr. Pincott, for several years Army Scripture Reader in Bombay, but latterly a Probationary Minister in connection with the M. E. Church. He died at Madras, where he was stationed, after a somewhat protracted illness, on Monday last, the 16th. A friend who was with him, says: "His last expression to me (before he became delirious) was, Yes, we will have a long time to think of it, on the banks of the river." He was a person of a gentle, earnest, kindly spirit, much endeared to those who knew him. We hope to give some further notices of him next week.

—THE Rev. W. B. Osborn, Presiding Elder of the M. E. Church, has returned to Bombay from the South of India, after an absence of some months and has been preaching every night this week in Grant Road, in a hall just east of the Moos' Buildings, and notwithstanding the very unfavorable weather the attendance has been good and the interest very marked. Almost every night a good many have been forward as seekers of sal-

vation. It is proposed to continue the meetings through next week.

—A CORRESPONDENT points out that the Mission Institutions of Bombay do not now, as formerly, have an annual exhibition of the attainments of the students, and expresses his regret for the change. Speaking of the Free Ch. Institution he says:

"In the good old days of the Institution there used to be lengthy exhibition of the attainments of the students in religious knowledge. The classes were examined by their respective teachers, essays on religious subjects were read by the students, their exercises of the year were laid on the table for the inspection of the visitors who evinced their interest in the proceedings of the day by questioning the students on the subjects of their studies. There used to be besides Biblical examination, an examination of such subjects as the History of the Reformation, Christian Evidences, Church History, Natural Theology &c."

These public exhibitions have, we believe, been intermitted by the different Mission Institutions of Bombay, for some years. We know not the reasons for the change. The attendance was not generally large, and it was not perhaps easy, in the short period available, to have any thing like a satisfactory examination or even exhibition of the scholars.

We have received a pamphlet—published at Madras—entitled "Is the Revision of the Book of Common Prayer Necessary?" The author (his name is not given) is of opinion "that the only way to oppose Ritualism is to revise our Prayer-Book." After sketching the history of the Prayer-Book, the author says:

The leading Divines to whom the revision of the Prayer Book had been entrusted *fought their way back to the teachings and usages of the early Church*, through all the opposition which their opponents could bring against them; and therefore it is quite clear the Prayer Book was not composed at the Reformation and is not the invention of the Church of England. A glance at the italicised portions of its history will prove this. What then is our Prayer Book? Some boast of its Catholic spirit, but indeed its spirit is *Roman Catholic*. Its ritual and rubrics are *Popish*.

We do not write thus to ridicule or to blame, but to suggest a better way of worship *and to provoke enquiry*.

We admit there must be *ritual, i. e., the way in which the worship of God is to be carried on*, but the harm is not in the *use* of ritual, but in its *abuse*.

Now, since ritual is the form or order of the celebration of religious offices and includes all matters connected with external order in religion prescribed by competent authority: and since those of the present times who would do things "decently and in order"—the Ritualists—resort to ritual, the character and authority of this ritual becomes very important. Now it must not be forgotten that the rubrics and the ritual adopted by the Ritualists are those deduced from the traditions previous to, and contemporaneous with, the times when the Prayer Book was compiling. These rubrics and ritual suited those times when compromise was held judicious, but for the *Protestant Church* of the present day, the Prayer Book cannot be constituted the set and standing order of all the principal outward observances of religion, of the ritual of worship, and what is to be observed and done in our services.

We have shown clearly that the Prayer Book and its ritual and rubrics were so framed and compiled as to suit those times for which they were intended; but this Book is quite unsuited to present times: the religious sentiments of the Protestant Church of the 19th Century cannot abide the doctrines which

may be backed by the Prayer Book, and which the Ritualists make the Prayer Book to back. It must therefore be revised to suit the present day.

Truth, fairly and honestly set before men, commends itself to their minds as truth, and it is sooner or later accepted and believed. We have therefore stuck to the truth and have not ventilated opinions of our own. We have given the History of the Prayer Book and its ritual, and its internal evidence proves its being tainted throughout with Popery. We have also shown that the *Ritualist* is protected by this very Prayer Book, and, therefore, although Ritualism is the sign post to Rome, we cannot oppose it. The only way to oppose Ritualism is to REVISE OUR PRAYER BOOK.

We are permitted to make some extracts from letters written by Miss Frow of the Mission in Berar, C. I. to friends in Bombay.

Bhargarh, Central Provinces,
Aug. 24, 1878.

MY DEAR—, I send you a rough sketch of our home. It will give you a more definite idea of us than "out in the jungle." Aug. 29. I got just so far when I was obliged to stop. I've not had to go to bed with fever since the day after our last letter to you. The words "Be not afraid, only believe," were made very precious. I still continue weak, but gain in strength. I feel I needed it to test my love to Christ—was it "unto death"?

Yesterday Mrs. Norton had slight chill and fever. We will probably leave in two or three weeks. All glory be to Jesus for permitting us to come! Some of the cases we have helped would have touched you very much. One day a Gond woman came. I had been to her house and knew her poverty. She had never asked for a pice. She brought a little old brass dish and said, "The child cries 'roti lao' 'roti lao,' and will you take this?" I put a rupee in the dish and gave it back to her, realizing "it is more blessed to give than receive."

The roots have been gone a long time having become stringy and now the herbs are getting tough. Grain has been hard to get. Some of the natives have been bringing in javari from Berar, and selling at 6, 8 and 10 seers for the rupee. It is eagerly taken up, though some of it is damaged. No other grains sell for more than 8 seers to the rupee here. How they watch their fields! We always tell them: "Jesus sent this money. Thank him." It impresses them wonderfully when we ask that in all their distress have their gods given them a pice? I feel it a testimony that the Lord has given us the privilege of giving, and eternity will reveal its results.

God has not been sparing in nature. As Mrs. Norton said one day, "God has made it just as beautiful around us, as if there had been appreciative eyes." I found a delicate blue flower yesterday. It did so gladden our eyes. We didn't know it had any perfume till Johnnie's baby-fingers crushed it. God has to crush his flowers sometimes to bring out their fragrance. I've been wondering lately wherein I suffered with Christ; for it is written, "They that suffer with Him shall also reign with Him."

Chikalda, North Berar

Sept. 6, 1878.

I got into Chikalda on the evening of the 4th. Came in alone, Mr. and Mrs. Norton come in next week. Mr. Norton felt sure the Ellichpoor bearers would not be willing to go to the jungle for us, and there is only one set at Chikalda, so he ordered one palki. Well, when it came, Mrs. N. had had fever three times, hers coming only every other day; and they would not come away and leave me till the bearers returned. The dear Lord took the decision out of our hands by letting Mrs. Norton's back be so weak when the morning came that she was not able to come. When the Lord decides things He puts 'a happy' in the heart with it, that it takes away all room for regret; otherwise, I should have felt very loth to leave them for another week. I rode the pony down to the river, as the palki was on the other side. It didn't look like very good horsemanship to have Mr. Norton lead the pony, but I was so weak, it took all my energy to hold on and not topple off. When I got to the river and saw the rude raft constructed of logs of wood tied with bark, I did not feel much like embarking. The raft was then half under water. But Mr. N. had the men tie a box on for a seat, and lending me his boots to keep my feet dry, I sat down trusting the Lord. He was so good, I enjoyed floating along and I didn't even get the boots wet. With a stretch of the imagination I could almost fancy I was on the dear old Ohio again. We—the men, baggage, and myself, were so long in getting across that the palki bearers would not go on that day to my first stopping place. So

there was no other alternative but to stay at the village near the river the afternoon and night. There is a good forest Thanna there, so I had comfortable quarters. How glad I am that Jesus did not let me know! It would have looked unbearable; but it was very pleasant. When we have Christ with us, we have *all things*. The next morning we started for Jambu. The grass most of the way was over the palki, but the men ploughed cheerfully through it. They didn't enjoy fording rivers quite so well. We crossed one river seven times, but the road was not the same by which we went out, and they had no hills till we reached Chikalda. I had such a sweet little answer to prayer at Jambu. I hadn't been eating much for several weeks, but the change and the journey made me feel a little hungry and the need of solid food. So I asked the Lord that at Jambu there might be some fish for sale in the village. But when we got there, my servant came back with the reply—"No fish." Yet I knew the Lord was just the same. Then he added, there was some fresh mutton. Some enterprising native had turned butcher when he saw so many of us, thinking to make money. But I thanked God that my little need had been felt up in heaven. The forest Thanna here was vacant, so I had it all to myself. I brought our Gond servant along with me who did my cooking under my supervision. He was very faithful in every respect. So carefully did the Lord Jesus shield and care for me that the words "Like as a Father" were oft with me. The next day's journey to Pili was similar. We arrived before noon, and Chikalda was only six kos away. I stopped in Mr.—'s empty bungalow, but found it exceedingly "cold and cheerless." Here my faith and courage I must confess, for a little time gave way at the prospect of staying another afternoon and night. I took up my Bible—opened and read these words: "Endure hardness as a good soldier of Jesus Christ." I felt deeply rebuked, for my tears were not a proof that I was "*enduring hardness*" very well. When the men came back from their dinner, they were willing to come on to Chikalda that night, which they did very nobly. They had the incentive of home before them. Rain gathered and seemed ready to break on us after we left Pili. The clouds were black, while the thunder muttered. I asked Him who guides the clouds with His hands to break them and let them scatter. The men saw them roll away, all unconscious of the unseen power that worked for us. He who knows not the "secret of the Lord," how much of the sweetness of living he loses! We got here at 8 o'clock. I could only thank God for my safe arrival and for the multitude of His tender mercies that had followed me all the way. The weather had been perfect. Not a drop of rain came down upon us. I was so conscious of the power of the prayers that were going up from your dear home, the Mission House at Ellichpoor, and the dear ones at Bhargarh, that it drew me very close to you to all. I felt surrounded and my soul so quiet from any fear of the way. The angel of the Lord encamped about us. Could our little company have been seen from a heavenly standpoint, there would have been the pillar of cloud before and the heavenly host on every side.

The bearers have gone back for Mrs. Norton. Pray that she may be strengthened for the journey and that they may have just the weather that will glorify Jesus. Mr. Norton will come on horseback. I feel God will bring them through, I have often been rebuked in feeling any concern for dear ones to find when I met them how tenderly God had dealt with them. Yet He would have me ask. I felt our work at Bhargarh for the present was done. The new grain was coming, and help would be needed no longer. But I feel God means it to be a mission station and we will not feel it now a "jungle," but a "habitable place" where the Lord can keep us. My heart lingers affectionately round the dear place, and the natives. The lessons learned there were so precious. My old teacher bade me over and over not to forget her, and she followed us to the river. Oh, God will yet reign in that valley! Praise His name!

Yours affectionately.

JENNIE FROW.

The Bombay Guardian.

SATURDAY, SEPTEMBER 21, 1878.

CHRIST OUR LIFE.

OUR opinion is asked with regard to the following positions:

(1) The doctrines of Justification (or pardon) and Regeneration affect us only in our character as wilful transgressors, i.e. all my wilful sins are pardoned

and the damage done my character morally and spiritually is repaired or restored, in my wilful transgressing, by my regeneration. This leaves us where we are born i.e. with a depraved nature.

(2) Sanctification or the baptism of the Holy Ghost or perfect love purifies that depraved nature and enthrones the Holy Ghost. Soon after conversion God leads us to see the inward depravity trying to rise; His grace keeps it down. He shows us this that we go on to perfection. Just here I think the majority backslide. Not understanding the disease or remedy, Satan gets the victory.

And if new born souls are not guided on to "*perfect faith and love*" either there remains a long dismal struggle with this depraved nature, with much unhappiness and impaired usefulness, or real or secret backsliding follows. But with our natures purified so that nothing of evil can come from within, the Holy Ghost enthroned to keep and guide, 'tis easy to overcome all, and work wonders for Jesus, for nothing can stand against us. 1 Cor. 10: 13, says there can be no harm from without; 1 Peter 1: 5, gives us the key to our safety; Eph. 3: 14-20 gives us a few of the projecting features of a so gloriously redeemed experience. Its unity with Christ presided over by the Holy Ghost.

The theological views of Christians are to some extent determined by their experience. Especially is this the case, when their religious experiences have been of a very marked character. Now there may be genuine religious experiences that differ from one another. The spiritual discovery that will awaken joy unspeakable in one mind, is not the one that deeply affects another mind. The aspect in which Christ appeared to the Syro-phenician woman, was not the same as that in which he appeared to the widow of Nain, whose son he raised from the dead. All that are Christ's know Christ; but some are more profoundly impressed by one feature of his character, and others by another. With reference to our own experience, we are free to say that when we first came to Christ, it was not so much because of a realized burden of sin, as because of a life-long desire for perfection, which had been always baffled and confounded by the corruption of our nature, although our deceitful heart would not allow us to recognize this corruption. Christ received us as we were and met the need of the hour, but afterwards revealed to us the hidden evil of our heart. We mention this by way of illustration, but it may perhaps serve the purpose if we go on a little further with our own experience. We fully realized our acceptance with God on the ground of Christ's atonement, and had not a shadow of doubt as to the forgiveness of our sins. But we were looking forward to the service of Christ among the heathen, and as most of our previous life had been spent in study and comparative seclusion, the apprehension arose, that we might be found unfitted for the details of mission work. We availed ourselves of the summer vacation to undertake the voluntary visitation of a somewhat destitute region in Pennsylvania, with Bibles and religious books. With an associate, we visited every family in the country, speaking on the subject of religion, and praying with them. Our thought was that it would prove a good preparation for future work; but the immediate effect was to convict us of the need of some experience not yet realized. We found that there was the principle of obedience, not suffering us to neglect what we saw to be required; but there was often a shrinking from unpleasant duties. We saw in the New Testament that there was something better for the Christian than to be constrained by a painful sense of obligation. "The truth shall make you free" says Christ. We felt the absolute necessity of attaining to this freedom. Upham's "Hidden Life" greatly helped us to see what was the character of the true life of faith. We sought it earnestly, assiduously, absorbingly. It was a matter of life and death. All hope of usefulness depended on it. Remembering Christ's prayer, "Sanctify them through thy truth," we looked for the blessing in connection with the study of God's word. But for some time it seemed as though we were doomed to utter disappointment. Praying, searching, struggling with the utmost intensity of our nature, it seemed as though not the slightest approximation were made to the desired goal. We were daily

and hourly looking into our own heart for the dayspring from on high, and daily and hourly were confounded by the hardness, the unspirituality, the unbelief of our heart. We more than once made a most solemn dedication of ourselves and all our powers to the service of Christ, and bound ourselves most sacredly to maintain this consecration intact; but in every instance, after a few days, we would find ourselves just where we were before. We found ourselves dragging about 'a body of death.' Nothing in the world appeared attractive to us, but a life of faith and love and joyous usefulness; but day by day we only seemed to be drifting further and further from these things. What was our error? A misconception of sanctification. We thought that the new heart of the Christian should be a heart having in itself the powers needed for its own felicitous action; and it was bewildering to find no trace of this; a plenty of light as to God's will, admiration of it and desire to be conformable to it; but no corresponding energy. Any endeavours to make ourselves meet for the inheritance of the saints in light, by contemplation of the truth and self-tutoring and self-reproof, were utterly in vain. It was as though a man were trying to find in an engine its own motive power, moving this and that wheel, shoving the piston etc., when all that he had to do was to recognize the dependence of the engine upon the boiler, and open the valve for the steam to enter. At length we reached the point of self-despair and the hour of deliverance. It came in the twinkling of an eye. We saw that what we had been seeking in ourselves was in Christ, and would be available for us by virtue of our union to Christ. We saw Christ was made of God unto us, wisdom, righteousness, sanctification. "Not I, but Christ liveth in me; and the life that I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." For "we are dead and our life is hid with Christ in God." We saw the significance of the words "there is none good save One, that is God." We had been seeking the consciousness of spiritual power, but instead of consciousness we had faith in Christ. We saw that Christ is the Saviour not merely in the sense of having obtained by his death our pardon and acceptance with God, but in the sense that by the Holy Spirit he has access to our natures to supply us moment by moment with grace to do what is pleasing in God's sight. Christ then is our perfection, as the vine is the perfection of its branches. Sin is in separation; in the effort to be sufficient unto ourselves; in forgetting our dependence upon Christ.

In the New Testament, Christians are always "saints," and this because faith in Christ means the acceptance of him as our sanctification, means reliance upon him for the power to resist temptation and do all the will of God. Alas! this is not understood as it should be. Too many suppose that saving faith means faith in the pardon of our sins and in our final deliverance from sin, overlooking the fact that for us to live is Christ, and that He is glorified in his people. The law of the Spirit of life in Christ Jesus, makes us free from the law of sin and death.

INTERNATIONAL BIBLE STUDY.

September 29th 1878.—Review of the quarter.

THE period of history embraced in the lessons of the quarter, is from B. C. 641 to B. C. 536, a little more than a century. Compared with the same period in Greek or Roman history, how much more distinct, life-like and satisfactory is the account given us of the Jewish people. But the feature in which the Jewish annals most strikingly differ from those of other nations, is the way in which the events are made to illustrate the Government of God and thus furnish lessons for all lands and for all times. We see the kindness and condescension of God in supplying through the Scriptures and through the prophets raised up from time to time, instruction as to the course to be pursued by the nation in order to be prosperous as no other nation ever was; we see the perversity and inappreciation of the people, continually dis-

posed to turn from the ways of God and seek conformity with those of the surrounding nations; we see the fruits of this perversity in the evils brought upon the chosen people; we see their misinterpretation of these calamities and their readiness to blame God for what was happening to them, as though He were bound to secure to them great national prosperity, even when they set at nought his laws. We see the word of God fulfilled in the face of the deep conviction of the entire nation that such fulfilment was an impossibility. The nation is actually deported; taken back to Egypt, in a sense; delivered into the hands of a similar heathen power. This event would humanly speaking have involved the utter failure of those ends for which God had chosen the Jews. But not so. God vindicates his own name by raising up from among his suffering people those who fearlessly witness for him and make it evident that Jehovah is the only living and true God. What is still more notable, some of these despised captives are in the providence of God raised up to the highest positions of authority; the very counsels of the King are directed by Daniel and his companions. And finally, at the appointed time, the decree goes forth that the captives shall be free to return and build again the temple of God. In all these transactions we have illustrations of the character, the laws, the Government of God. The object is not to make us acquainted simply with the things that happened to the Jewish nation, but to unfold to us why they happened, and thus furnish instruction to all ages of the character of him that ruleth the universe, and of the ways in which his favour is to be secured or forfeited. It was no impossible or extravagant height of perfection that God insisted upon as the condition of his favour to the nation; he required that they should abstain altogether from idolatry and abide in their allegiance to Him. For we have an account of some among the kings of Judah who feared the Lord and sought to administer the affairs of the nation in accordance with the commandments of God, and what was witnessed in their reigns might have been witnessed under other kings, had the kings and the people been so minded. God chose one nation for special discipline that through them He might speak to all nations; just as now He often raises up some individual to stand in intimate relations with himself, and furnish all men with a specimen of what he is willing to do for them. Perhaps the most important lesson brought before us in the history of the Jews, is that men are wretched and baffled and disappointed not because they are ignorant of the true way, but because they are unwilling to pursue it. What God sought to teach the Jewish people were the elementary truths in religion, few, simple, and easily obeyed. Not in vain were the Jews transported by a heathen monarch to a land of exile and relegated for long to a state of captivity; not in vain did Daniel and his companions imperil their lives rather than bow down to idols; the result was that the Jews returned from their exile, with a sense of the odiousness of idolatry which never afterwards left them, and which, through Christ, became the legacy of the world, and has mightily determined the character of our modern civilization.

FOOLS PHOTOGRAPHED FROM HEAVEN. VI.

"THE fool hath said in his heart, There is no God." Ps. xiv. 1. The words 'there is' are in italics, not being in the original. This does not however affect the sense, it being common enough to express affirmation in the Hebrew, in this way. These words are introductory of a description of the persons who use this language, and what is said of them shows that men seek to free themselves from the restraints of religion, in order that they may indulge their evil propensities with less uneasiness. The fool that says in his heart, there is no God, says so because he is corrupt, and desires to do things forbidden by a holy God. We are not to understand the passage as imputing absolute Atheism to the parties described. Paul says that unconverted men generally are without

God in the world, and the word thus rendered is *Atheoi*, literally atheists. What the fool says in his heart is, There is no God to take particular note of what I do, think or say; I need not fear that he will call me to account, that he will expose me to my fellow-men, that he will cause my sins to find me out, either in this life or in the next, if there be a next. All that I have to attend to is that I do not bring upon myself the displeasure of those who have influence in society. It is well that I should commend myself to them; but as for the rabble, the great mass of men, half-witted and ignorant, and feeble, I may gather my harvest from their simplicity; if I enrich myself at their expense, it does not matter; there is no one to call me to account for it. Now God has given very clear proofs not merely of his existence, but of his justice and of his interest in his creatures, and hath written on the face of universal nature the principle that whatsoever a man soweth that shall he also reap. A man would be thought a fool to pursue a certain road when there is good evidence that there are wild beasts prowling there. Men show their sagacity by taking note of even possible dangers and by allowing for contingencies; what then are we to think of the folly of those who shut their eyes to the evidence, that there is a supreme Ruler of the universe, a lawgiver and a judge? The fact that judgment is not executed as speedily as they would think it should be, blinds them to all the evidence that God is the righteous Judge and will yet call us to give an account of the deeds done in the body.

The fools in the nineteenth century who say there is no God, no evidence of a personal Deity, imagine themselves a good deal wiser than the generality of men. Topsy seemed to be a fool when she said that the world grew, and thus accounted for its existence. But our wise men look at the plant, trace its evolution from a tiny seed, and say, thus the world has got to be, and it does not appear that there is any need of the interposition of a God. How comes the seed to develop into the plant? Is it not because all nature is made to conspire together to produce this result? Is it not because the soil, the atmosphere, the clouds, the winds, the ocean, the mighty sun distant nearly a hundred millions of miles, are all in the secret? The diurnal revolution of the earth on its axis, and the inclination of the earth's axis to the ecliptic, and its path around the sun, all these are ordered in the only way which would make it possible for that seed to develop into a plant. In order that one thing may be evolved from another it is necessary that all the universe should enter intelligently into the plan and conspire to secure the result. Can our scientists find a single thing that has in itself the law of its own existence? A single thing that does not proclaim its dependence upon an allwise Creator and upholder? They cannot; neither can they find a single thing that does not proclaim their folly in not recognizing the existence of an intelligent Director of the universe who in due time will call all men to account for the use made of their powers.

A man who leaves God out of account in all his calculations and arrangements may be much applauded by men, yet is he certainly a fool and will be recognised as such by all the world, in the day that is coming, the day of God. God has his plans and his purposes and wo unto those whose path will bring them athwart the path of God.

The "Cosmos" of Humboldt in an elaborate survey of the universe, with scarcely a single reference to God, from beginning to end. The heavens declare the glory of God and the firmament sheweth his handiwork; all thy works praise thee. Alas! for the spiritual blindness of those who wander through all the chambers of the palace of the great King without discovering any trace of his presence or of his direction.

'The fear of the Lord is the beginning of wisdom.' All that comes before the beginning of wisdom must be folly. The language of the life of most men is, what have I to do with God? Men that are involved in debt take very little pleasure in the society of a creditor; they are rather careful to find out paths in which they are

not likely to meet him. This may be a reason why men care not to have dealings with the true God; they are transgressors; the debt of sin is rapidly accumulating. But when the Gospel comes with its wondrous story of the way in which God, through his well-beloved Son, has made provision for the liquidation of the sins of men, we cannot but be amazed at the folly of those who refuse to receive Him who approaches them with such infinite condescension and compassion. They who refuse to know the God of whom Christ is the express image, the God who is ready to forgive their debt of 10,000 talents and deliver them from their arch-enemy, sin, distinguish themselves among the fools of earth. The dwellers in Sodom who were warned of the wrath coming on that city, and invited to follow the angels of God to a place of safety, were consummate fools for allowing such a golden opportunity to go unimproved. The people in our day who eagerly turn to the books sent forth in such numbers, at this time, to turn men away from faith in the Scriptures, are among those who say in their hearts, No God! They have no pleasure in the Gospel Christ, that they should desire him. The largest rewards are offered to the man who shall find a Christ that shall supersede and render obsolete the Christ of God.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—I think that we do not often entertain adequate notions of the humanity of our Lord, and are afraid to compare it with ours in everything *except sin*. As he was subject to hunger, thirst and fatigue, so he was subject to the limitations that bound our knowledge and experience: hence the Gospel speaks of his progress in knowledge and experience. And as regards the conflict which our will, enlightened by conscience and the divine Spirit, has to maintain with our physical affections, our Lord had to wage the same war in the invisible chambers of his absolutely human consciousness. Hence the true naturalness and reality of the sublime scene in the wilderness; of the tears of anguish and blood in the garden of Gethsemane. This same element of earnest effort at the assertion of the Spirit over matter in all its operations is silently and dimly seen throughout our Lord's existence on earth till it reached its crowning point in the garden. A complete victory was attained when "Not my will but thine be done" burst forth from the lip of the agonised Son of Man. The Christian, as he advances in the Divine life, meets with scenes of trial different from those in the wilderness; and in proportion to his attainments in perfection, and the altitude of his views of the Law of Holiness is the severity of his struggle. Hence the highest, noblest Christians, have been men that have entertained the humblest ideas of their Christian perfection; they had not a moment when to halt and take a complacent view of the journey accomplished; their intense consciousness of the struggle to carry on and the immense heights to reach, made them oblivious of the past and anxious to progress. The conflict in the consciousness of the Saviour is most appositely put forth in the 33rd verse of the eleventh chapter of John. "He was indignantly stirred up in his spirit, and shook himself." He was indignant at the spontaneous vehemence of the emotion of sympathetic grief at the sight of the scene presented at the tomb of Lazarus, and energetically overcame it, converting it into a voluntary feeling. Then it became "orderly, rational, full of dignity, and directed to proper ends." When the storm of the physical spontaneity had been energetically and successfully mastered, he freely yielded to "his fellow-feeling with the sisters;" the tears followed, "as a summer rain succeeds the thunder-storm."

Was our Lord, as man perfect, in spite of the conflict in his consciousness? If his will never yielded to physical motions, then he was perfect, despite the earnest, energetic struggle he had to maintain; and it is certain that his will was always triumphant, and therefore, there is no doubt that he was perfect. Analogically, the Christian may, even on earth, attain such conative perfection that he may be entitled to be called perfect. I would cite a case to illustrate this. The late Rev. Robert Nesbit was naturally a man of strong feelings, but there was never a time that his friends knew when his will apparently yielded to his feelings. There was a heavenly equanimity that characterised his outward activity, and it im-

pressed equally Europeans and Natives as almost superhuman and divine. As his biographer has mentioned, perhaps his judgment was not always correct, or his imagination of any peculiar grasp, but it was the complete subjection of the exertive powers to the higher law of conscience and God, in conformity with the illustration of the same in the Life and Teaching of the Son of God, that constituted his peculiar glory. And, in God's kingdom, there have been many Robert Nesbits; for the same grace is operative every where. But would Mr. Nesbit have claimed perfection? Perhaps never: for he knew and felt how hard the struggle he had to maintain to follow his Captain of salvation: how distant the Manifestation of the Father, stood from him in moral perfection. The Christian's duty is not to judge or approve, but simply "to work," "to rise," and the word of commendation will come from Him who bids him work and rise, *aiming at perfection*.

I did not intend taking part in the controversy in your paper on Christian Perfection, conscious as I painfully am of imperfection, but it was something this morning that suggested to me the above thoughts, which, if suitable for publication, please insert in your next issue.

Yours &c.,

A. B. C.

MY DEAR MR. EDITOR,—Having read your articles on Christian perfection, and freedom from sin in this world, together with "S"'s letters, I think it hardly fair after such vehement search for the perfect man to let "S" have the prerogative to answer his own question, which he however has failed to do.

Now what we want in this world is not so much perfect men, (which are after all only shadows) but a perfect Saviour proclaimed, and this "S"'s has done to his own satisfaction, because you Mr. Editor most courteously evaded the question; and our friend "R" charges "S" with fighting a man of straw, this however does not appear, unless the author of the article "Grace Abounding" and "R" are found to be men of straw; as far as "R"'s quotation of John Wesley's idea about Christian perfection reaches, it may stand good as a creed, but a man's most perfect theory does not necessarily constitute the man perfect. I have just got a book before me, called, "Essays on some tendencies of the day" and if you kindly permit me, I shall quote a few lines from it.

"In the minuteness of his directions to his disciples 'the founder of many a monastic order may vie with Wesley.' But in one respect he stands alone. He 'carried out to the utmost the saying, that he who 'wants a thing done, must do it himself.'"

"There is a characteristic story of Wesley betak-

"ing himself to an accountant, after trying in vain 'himself to discover an error in his accounts amounting to sixpence.'"

From this we learn, that if the accountant corrected the error, the credit of perfection in the accounts is due to him. Principles like these cannot be identified with Christian perfection as a child of God owns it, no such thing as involuntary mistakes and unconscious errors with an heir of Glory, the more disguised and creeping these "little foxes" manifest themselves to a child of God, the more he does abhor such heinous iniquity, which makes manifest my perfect imperfection in the presence of an ever present and perfect Saviour. There is verily a perfection attainable for a child of God in this world, and oh!—what grief, and sorrow, and patience it cost the Lord Jesus and His Spirit to accomplish it in us, and I heartily sympathize with your difficulty, Mr. Editor, in fully making it known in print, because it can only be expressed negatively. About three months ago, a Christian gentleman sent a stranger to me, to see what could be done for him; after the stranger narrated to me his story, we made some arrangements for his support, and after a few days when I saw the gentleman and told him the stranger's story, he told me humbly that he feared he had not exhibited the spirit of Christ at all in dealing with that stranger. One is so often deceived, and so vexed because these men will never tell the truth, said the gentleman. Now if I had not known better I might have believed that gentleman, but the stranger had already told me of the very kind reception and hospitality he met with by the gentleman who sent him to me, now all this was unconscious on the gentleman's part, but no one could say that it was erroneous, or a mistake when he told his servant to give that stranger a hearty feed. "I speak as to wise men; judge ye what I say," (a good lesson it taught me). Now is not this what we may justly call Christian perfection, and if I should mention the name of that gentleman, you would at once be persuaded of the excellency of his character. Thus we know that a perfect Christian never says anything about his at-

tainments in the divine life, lest he should be put to shame by that which excelleth. I well remember a period in my life about two years after my conversion, how so many good people in Bombay were praising me, and calling me sweet names, and then began to teach me all manner of good works and precepts, (they themselves had become so good that they needed no exercise in divine things) only wishing to have me just as good as any of them, some of my friends even went so far as to teach me music, as if that had anything to do with my perfection, and greatly pitied me because I refused to give my heart to music; thus I became so good, and so lifted up in my own heart that I could see imperfection everywhere but in myself, but blessed be God who had never left himself without a faithful witness, when one Thursday evening at Thomas Graham's house, I heard Mr. Munger, one of our most venerable Missionaries in India then living, preaching from the words of Pilate "Behold the Man," than I learned for the first time that evening whence all our peace, hopes, and joys come; I felt then for the first time that, "with His stripes we are healed," and that all our lifting up could only be by the "Man of sorrows;" and at what cost? Thus I learned that my very goodness was crying out in the judgment hall before Pilate, Crucify him, crucify him! and all my human dignity which I so carefully sought to preserve I found to be a mass of corruption, and fully eight years have past by since then and I find no difference in that respect, and the more I subject the old Adam to the Son of God, the more he struggles for the mastery; but did I thus suffer any loss?—yes, a few young thoughtless merryhearted professors abandoned me, some pitying me, some saying I would soon find my mistake, and some of the more wellmeaning, advised me to be warned in time, else I would do a vast amount of mischief. Many of these friends however have asked me to pray for them, a few have also been converted since then. Thus you see my dear friends what a precious Saviour the Lord Jesus is. He did not abandon, nor was He ashamed of such a helpless worm as I. Beware my dear friends of unconscious errors, and involuntary mistakes, such teaching has no class in the school of Jesus; its definition can only be traced to men who seek to justify themselves before men, and to establish their own righteousness.

Remember, the Righteousness of the Lord need not, yea cannot, be established by any mortal, but is perfect and everlasting, given to all His children to test, and rest on its stability. Blessed be His holy name. I have refrained from quoting scripture freely because I find Satan so ready to help me; now my dear friends do not pity me, lest you find your own superiority; If you love me, please teach me better, or else pray for me and for yourselves, and "God shall reveal even this unto you."

My dear Mr. Editor is it not a great pity that our friends "R" and "S" should not have signed their names to their letters, so that they might have met together on the ground of our common salvation and thus verified that they did love one another instead of hiding the one behind "S" and the other behind "R" shooting at each other, quite regardless which of them has got any wiser regarding the perfect man. Does it not betray a sad want of mutuality, and confidence? it reminds one so sadly of the Tichborn Claimant case, besides it is so unbecoming a child of God to lay claim to that which one can only receive as a beggar. Yours sincerely in the cause of the Lord Jesus.

W. Köbke.

DEAR SIR,—In adult baptism is it necessary that we should require of a candidate, as a pre-requisite to the ordinance, justification, or saving faith in Christ?

Suppose a heathen, who under the preaching of the word, had been convicted of sin, applied for baptism is it necessary that we possess *satisfactory* evidence both of his conversion and knowledge of Christian truth, before we give him the ordinance? Texts like those quoted below do not appear to favour this idea, on the contrary, they represent Baptism as simply the rite of initiation into the Church, dispensing with the qualifications I have referred to.

"John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." Mk. i. 4.

"I indeed have baptized you with water, but he shall baptize you with the Holy Ghost. Mk. i. 8.

"I indeed baptize you with water unto repentance." Matt. 3. 11.

"Go ye therefore and make disciples of all nations baptizing them . . . teaching them, whatsoever &c." Matt. xxviii. 19, 20.

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2, 38.

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spoke with tongues &c." Acts xix. 5, 6.

"And now why tarriest thou? Arise and be baptized, and wash away thy sins calling on the name of the Lord." Acts 22, 16.

"Who, when they were come down, prayed for them that they might receive the Holy Ghost, (for as yet he has fallen upon none of them, only they were baptized in the name of the Lord Jesus); then laid they their hands on them, and they received the Holy Ghost." Acts 8, 15-17.

Will you be so kind as to favour me with your opinion on this point and oblige

Yours faithfully,

ADJUTOR.

[From Acts xix. 2-5 it plainly appears that the baptism of John was not the baptism of the Church of Christ, for those who had only received the former needed to be baptized again in the name of the Lord Jesus. From Romans vi. 3 it plainly appears that Christian baptism is baptism into or rather unto Christ, unto his death: "that like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life." "As many of you as have been baptized into (unto) Christ, have put on Christ." Gal. iii. 27. No man can call Jesus Lord sincerely, but by the Holy Ghost; and baptism in the name of Christ means a public avowal of Christ as one's Lord and Saviour. What the baptizer needs to be concerned about is the evidence of this sincerity. Where there is room to believe that men may be influenced by worldly motives in asking for baptism, the servant of the Lord will feel that it is better—for the sake of the cause and for the sake of the parties themselves—to delay the transaction. It is not merely a ceremony, it is (when real) a transaction, a transaction with God. The expression 'wash away thy sins,' implies spiritual power, and means that the party confessing Christ, undertakes, by the grace of Christ to have done with sin. The effusion of the Holy Spirit mentioned in Acts viii. 17. was of a special character, like that which came upon the 120 on the Day of Pentecost. Ed B. G.]

NOTICE.

The Montly Missionary Prayer Meeting will be held in the Baptist Church, Bellasis Road, on Wednesday, Sept. 25th, at 8 p.m.

Epitome of News.

SATURDAY, SEPTEMBER 14.

—After all that geologists have said to the contrary there seems to be every likelihood of Burma being able to supply itself with coal. A Rangoon paper says that coal has been found in large quantities near Prome, and 30 tons were sent down to Rangoon a few days ago. It has the appearance of being in every way equal to the imported English article supplied to the Railway. The 30 tons referred to were obtained from the surface, and, judging by appearances, it is thought the supply is practically unlimited. It is believed that the Railway can be supplied at about Rs. 8 a ton, whereas now they are paying Rs. 19.

—23 Europeans have died at Bussorah from heat apoplexy.

—*Friend of India*: In the Report of the Ch. Miss. Soc. there is a curious account of the state of Christianity in Krishnagur. There are in this district about six thousand native Christians. But Mr. Vaughan, who about eighteen months ago was appointed missionary in charge, found to his horror that among these six thousand, the principle of caste survived in full force. They were divided into "Hindoo Christians" and "Moslem Christians," according to the religion to which they had belonged previously to their conversion. And between them there were no inter-marriages. The children of the Hindoo Christians as rigidly maintained their caste prejudices, as did their ancestors ages ago. Both these classes of Christians were, however, deemed socially equal. But there was also a Pariah caste, known as "Moochie Christians." As dealers in skin and leather the Hindoo Christians regarded them with abhorrence. And these latter also found that by the persecution of the Moochie Christians, they ob-

tained toleration and even caste recognition among their heathen brethren. Accordingly, for many years, these unfortunate Moochie Christians had been subjected to insult and outrage at the hands of their brethren in the faith. If a native pastor desired to baptise the infant of a Moochie Christian, his congregation threatened to desert him in a body. If a Moochie venture to enter a church, the congregation indignantly protested; if he approached the communion-table, the high caste Christians withdrew. Nevertheless the Mooschies remained firm in the faith which they had adopted. "In point of intelligence and morality," says Mr. Vaughan, "they are not a whit behind their despisers; while in respect of simplicity, humility, and docility, they are far in advance of them." It was at a Church meeting convened at Bollubore, that matters culminated in an open rupture. Till that time Mr. Vaughan and his colleague were not fully aware of the degree and intensity of this caste feeling. On this occasion, delegates from the forty congregations in the district met together; about a dozen of these were Moochie Christians. Instantly nine-tenths of the assembly protested against the bringing in of these unclean creatures. "Draw a line between them and us"—"we will neither take the Lord's Supper, nor will we sit at a meal with them." A whole day was spent in attempting to persuade the protestors into a more Christian frame of mind. But the labour was fruitless. The evening found the missionaries cast off and denounced by the great mass of their people. The churches were forsaken, the schools deserted. "No outsider," written Mr. Vaughan, "could conceive the intense hatred and bitter loathing which these persons have for their 'Moochie' brethren. . . . 'Christ never shed his blood for the Mooschies' said a poor old man tottering on the brink of the grave. 'God has created the Mooschies unclean,' said another, 'and unclean they will remain forever.' 'If a Moochie goes to heaven, I won't go there,' exclaimed another." But in the course of a few months, a more hopeful state of things was re-established. The people crept back to their churches; the schools were re-filled; but the penitent still stoutly affirmed that they would have no dealings with the Mooschies. At length, however several Christian men, stung by remorse, took a journey of twenty-five miles to a Moochie village. There they spent two days eating and praying with their once despised brethren. On their way back they were driven as unclean from the houses of some of their brethren. But their example, it would seem, was not without effect. Shortly after, another church meeting was held at Bollubore, the scene of the schism. A spirit of harmony prevailed, and Christians of all parties partook of the Holy Communion on a footing of equality. "The Romish priests," it is added, "are doing their best to turn the recent troubles to account, giving full permission for the retention of caste, &c., if the people will but join them." Can this be true? We devoutly trust not.

MONDAY, SEPTEMBER 16.

—On Monday last a report was brought to the Simla police that a European was lying dead on the road leading to Annandale. An inspector was immediately sent, and it was found that the deceased was Mr. Howatson, a young man employed as a section-writer in the Financial Office. It appeared that he had, while in a state of drunkenness, committed suicide by blowing out his brains.

—A correspondent informs the *Statesman* that Khettermoney Dossee, who figured in a case of adultery, tried at the Criminal Sessions of the High Court, finding that her evil career had made her an outcaste and a stigma on her community, has, through the permission of some of her friends, resolved on spending the rest of her days as a recluse in a Roman Catholic convent.

TUESDAY, SEPTEMBER 17.

—Gray, who was cashier of the Bank of Mona, in the Isle of Man, and who is now undergoing penal servitude for having stolen money from that establishment, has made a confession which has led to the discovery of nearly all the missing £3,873. The greater portion of the money has been found concealed at the country residence of Gray, and the remainder at the house of Mrs. Barrie, to whose daughter the convict had been engaged to be married.

—Poona Special of the *Bombay Gazette*: "I see that your well-known and ingenious correspondent 'W. W.' has just delivered his annual onslaught on Christianity. Most of the correspondents who have followed his lead or opposed him have, as is customary, complimented him on his learning and wit and the elegance and beauty of his style of writing; but I cannot think that in the present instance these compliments are well deserved. 'W. W.'s' first letter attacking Mr. Lewis appeared to me curi-

ously pedantic, dull, and unfair. The writer's professed object was to apply to Mr. Lewis a little gentle ridicule, but his ridicule is not of the kind that kills. The truth is, 'W. W.'s' mind has begun to suffer from his practice of living in a state of self-absorption as complete as that of a Thibetan monk. Too much culture, and the egotism nurtured by a prolonged and uninterrupted course of solitary reading and musing, have evidently weakened the force of a once vigorous intellect, and impaired the excellence of a style formerly remarkable for its pure and nervous English. All 'W. W.'s' talk is of toleration and love, but he is far more irritable, arrogant, and impatient of dissent from opinions which he puts forth with all the solemnity of the oracles of old, than any of the 'bigots' he is in the habit of denouncing."

—*Overland Mail*; Aug. 30: Lord Colin Campbell (L.) has been elected for Argyllshire. Lord Campbell polled 1,462 votes; Mr. Malcolm (C.) 1,107—majority, 355.

Mr. Edge (L.) has been elected as member for Newcastle under-Lyme by a majority of 340 votes, against Mr. Hudson (C.)

The Silver Wedding Fetes of the King and Queen of the Belgians were concluded on Aug. 24.

Yellow fever still prevails to a terrible extent in the United States. In consequence the political campaign has been suspended in the South-west.

A court-martial on the two survivors of the *Eurydice* was opened on Aug. 27, and is still proceeding.

Several severe thunderstorms, resulting in destructive floods and considerable loss of life, have passed over London and other parts of the country during the week.

At Balawat, nine miles north-east of Nimroud, some Arabs in digging a grave came upon portions of a large bronze ornament. Mr. Rassam was engaged in excavations at Nimroud when this accidental discovery was made, and, hastening to the spot, he succeeded in securing for this country all that remained of a most precious relic of Assyrian art and history. The object was a large structure twenty feet high, of which the material was cedar wood; it was composed of two massive uprights with seven horizontal arms, each over six feet long, extending from the uprights on either side. These uprights and arms were alike covered with thin plates of bronze ornamented with repousse representations in low relief of the great campaign against Syria conducted by King Assurnazir-pal, who ruled over Syria in the first half of the ninth century. B.C. What this structure was intended for has not been fully ascertained: it may have been a trophy or it may have been the revolving gate of a great palace or temple. Another and smaller one was afterwards discovered, and the sites of two others have been laid bare. The unsolved problems connected with these discoveries we must leave to professed archaeologists and Assyrian scholars, but their artistic and historical interest will be manifest to all. Several of the bronze plates described elsewhere are already displayed in the Assyrian department of the British Museum, and visitors can study for themselves the record of the victories of the great king as easily as his own subjects could do twenty-seven centuries ago, when the trophy was first set up to adorn his city at Balawat.

WEDNESDAY, SEPTEMBER 18.

—With regard to the Telegram elsewhere noticed, the *Bombay Gazette* says: "Every politician who has closely examined the conditions necessary to the welfare of the Indian Empire must have entertained serious doubts about the advisability of allowing native feudatories to keep up large armies which, presuming that their *raison d'être* is to protect the States to which they belong from attack, are worse than useless inasmuch as, while the British Government has undertaken to protect all India, they are a grievous burden upon the labouring classes, a refuge for lazy scoundrelism, and a constant temptation to princes whose ambition happens to be greater than their perception of the fact that their wisest course is to identify themselves in all things with the interests of the Paramount Power. Successive Governments of India, in the endeavour to carry out the Queen's Proclamation to the letter, have shrunk from interfering with the practice of native chiefs annually squandering large sums of money upon their armies, although they have not been without a suspicion that independent armies scattered over India were not unlike so much dynamite which might explode with any accident."

—The Poona Special of the Same: "Speaking as one of your readers, I confess that I think it is possible to have enough of 'W. W.' and his laboured attempts to prove that there is no middle term between Roman Catholicism and Atheism, and that Christianity, as expounded in the dogmas of the

Roman Catholic Church, is the most hateful religion priests have ever invented to stifle the better feelings and dwarf the intellect of mankind. There is one point of view from which "W. W.'s" repeated attacks on Christianity appear in a very bad light, and which, if I remember rightly, you pointed out strongly last year. The Indian Government, in order to avoid the very suspicion of wishing to tamper with the religions of the natives of this country, has laid down the distinct rule that it will appoint no Christian missionary or clergyman of any kind to a Professor's chair in an Indian University. Surely, then, it ought to be a point of honour with men holding such positions and more especially with any man who is placed as a Principal over other Professors and is expected to be an example to them, not to make himself the champion of opposition to Christianity. If a Parsee Professor were to turn Mussulman, it would not be tolerated that he should attack Parseism in the public papers; but an English Professor avails himself of the forbearance of Christians to heap sneers and insults on them, and snatches every opportunity to trample on what he conceives to be the fanaticism of Christian priests with greater fanaticism. As a mere matter of gentlemanly feeling, I think that "W. W." is bound to give Christianity fair play, and he does not do so when he publicly holds up the religion of the governing class in India to the detestation and contempt of all classes of the people, including the students whom he is engaged in training at the expense of Government to be faithful subjects of a Christian Queen."

—Same; Constantinople: "There are now in and around Mount Rhodope about one hundred and fifty thousand refugees, and it is computed by the Commission that one half of these are widows. The Commissioners state that the Russians not only do not attempt to assist these poor people to return to their homes, but that they have also encouraged the Bulgarians to attack those few who have returned. It is notorious, too, that the Bulgarians endeavour to prevent the sale of provisions to the refugees. At present the refugees barely manage to subsist, but when winter comes on—and it will be upon them in three months—they must perish unless they are substantially relieved. The Commissioners conclude their report by declaring that the peace of the district cannot be restored, or the repatriation of the refugees effected, unless a permanent International Commission be formed to reside in the district and to have under its control a mixed gendarmerie commanded by European officers. On the whole the report may be taken as a most decisive and crushing condemnation of the conduct of the Russians in Bulgaria."

—Owing to caste prejudices the supplies of beef sent from Bandora to Bombay have to be placed in one set of wagons and the supplies of mutton in another set, separated from each other by an empty truck!

—*N. Y. Evangelist*: The original plan of the Brooklyn bridge over East river contemplated three sidewalks, two railroad tracks, and two single wagon tracks. The great exposure to the weather and the great length of the bridge, however, caused the chief engineer to decide that three sidewalks were unnecessary; two were accordingly abolished, and by widening the whole bridge five feet, two more wagon tracks were added, so that the bridge will have two double tracks, each eighteen feet and seven inches in width, for vehicles; two railroad tracks, each thirteen feet wide, and a central promenade for pedestrians, also thirteen feet in width. The railroad trains will be attached to an endless wire rope, to be propelled by a stationary engine on the Brooklyn side. It was estimated by the late John A. Roebling that a speed of twenty miles an hour, which could be increased to thirty or even forty miles, would be perfectly safe. The cars will be fifty feet in length, and capable of seating one hundred persons comfortably. The doors will be on the sides. Passengers will pay their fares at a tollhouse before entering the cars. The cars are to be built of iron and steel. No flooring is to be laid under the tracks, in order to prevent obstruction from snow, but there will be an iron grating to prevent persons from falling through.

THURSDAY, SEPTEMBER 19.

—The long-contemplated railway from Jaffa to Jerusalem—a length of about 30 miles—is to be built. A syndicate, at the head of whom is the American general, Moss, has obtained an imperial firman to construct the line.

—That portion of the Vernacular Press Act which enabled the publishers of vernacular newspapers to withdraw themselves from its restrictive provisions by submitting their proofs to a Government officer, has been repealed in the Viceregal Council.

—*Times of India*: Rangoon, 18: A telegram which arrived here from Mandalay last night announces the death of the King of Burmah. Serious disturbances are expected.

—Same; Allahabad, 18: The Peshawar correspondent to the *Pioneer*, telegraphing on the 17th, says that the Mission is ready to start in light marching order when final instructions arrive from Simla. The Viceroy's messenger has been well received by the Ameer and presented with Rs. 3,000.

—The *Str. Lombardy*, with English Mails, left Aden for Bombay, Wednesday, 5 p.m.

—In a sermon for subscriptions for the relief of the sufferers from famine in Cashmere, preached on Sunday week at Simla by Archdeacon Matthew, he stated that the missionaries in Cashmere reported that one-fourth of the population had already perished from hunger.

—Colonel Malleon in his statement,—which is perhaps responsible for much of the attention which has recently been bestowed on the subject,—shows 5,000 guns, 9,000 trained artillerymen, 64,000 cavalry, and 241,000 infantry as the total of the forces maintained by the Native States of India.

—*Subodha Patrika*: "Hitherto we have observed silence as regards the Hon'ble Rao Saheb V. N. Mandlik's having got himself and Mrs. Mandlik weighed against silver on the occasion of the last lunar eclipse and set apart the quantity which came up to about 9,800 Rs. to be distributed among Brahmans who have devoted their lives to the mechanical recitation of the Vedas. But the Hon. Rao Saheb is a leading educated Hindu gentleman, and it is not proper that we should let the notice of the subject which has already been taken to drop without expressing our deep regret at the extraordinary backsliding which it denotes, encouragement of a belief in the prevailing superstitious notions about eclipses which it involves, and the waste of resources which it has occasioned. We mean no offence to our Honourable friend of whom we have hitherto been very proud. We ask, would not this large sum have enabled the Rao Saheb to do greater and more permanent good to suffering humanity? Have not the Marathi Girls' Schools of the Students' Literary and Scientific Society of which he is the President, been suffering for a long time from want of funds? Would not this amount have saved many lives in the famine-stricken districts and rescued many orphans from suffering and death? Are there not many ideas and conceptions of national advancement afloat amongst us, which for want of pecuniary support have remained barren and produced no fruit? If all the essential notions we have gathered from our contact with a superior civilization are thus to be voluntarily thrown overboard, voluntarily, we say, and not under compulsion of any kind, and we are to act exactly as our fathers did in the times of the Peshwas, then we must bid good bye to all our dreams of growth and advancement; and we go back to our old fatalism and be content to remain in the condition in which we find ourselves and give up such farces as the Bombay Association, the East India and the National Indian Association, this literary society and that Scientific body. And is this we ask the end of all our boasted education and enlightenment?"

FRIDAY, SEPTEMBER 20

—*Times of India*: It is not often that a Bombay jury have the opportunity of vindicating the majesty of the law by passing a direct censure upon the formal act of the gentleman at the head of the Government, and by deliberately condemning a prosecution which is understood to have been undertaken by Government instruction. The scene in the High Court yesterday was probably unparalleled. The jury was unusually representative of our leading citizens, consisting among others of Messrs. W. Maitland (foreman), J. R. Kellock, R. B. Stranack, W. M. Tennant and W. G. Mayhew. In their verdict they expressed the strongest possible opinion about the way in which the Railway Frauds prosecutions have been conducted from first to last. They found that not only was Mr. Dewey not guilty of the charge against him, but had proved himself such a good servant, and been so unjustly treated "by the Railway Company or the Government, whichever instituted the prosecution against him," that they trusted he would be reinstated in the service and receive substantial compensation for the injustice done him. But the real significance of the verdict lies in the last clause, declaring that His Excellency Sir Richard Temple ought now to withdraw the reflections cast upon Mr. Dewey in his recent minute. In the face of such a strong expression of opinion on the part of a special jury assembled at the High Court, we fail to see that Sir Richard Temple has any honest course for it, but to comply with a wish that that must now find a general voice. The whole proceedings as now exposed have

been so arbitrary and so thoroughly un-English, that the sooner we all hasten to set the matter right and forget it, the better; and we trust that His Excellency's invariable tact will prompt him to unsay what was hastily written in his minute, as soon as possible. The Hon. Justice Bayley, the Judge, was no less emphatic than the jury. He condemned the malpractices about the exorbitant bail, which threw an innocent man into prison for six weeks, and spoke strongly about the issue of warrants instead of summonses. Without any solicitation he ordered Mr. Dewey to receive Rs. 1,000 from the Fine-fund as a public expression of the feeling of the Court. The wretched tool in these prosecutions, Luckumsee Poonsee, against whom Mr. Dewey, by way of retrieving his character, has been compelled to bring this action for perjury, is sentenced to three years' imprisonment and a fine of Rs. 500.

—The King of Burmah, whose death is announced, came to the throne 25 years ago. He was 65 at the time of his death. *Times of India*, Rangoon, 19: "The newspapers here confidently report the death of the King of Burmah, but the report is at present unconfirmed; neither has the Secretariat had any advice of the occurrence. His death is considered possible, owing to his late illness, and it is thought the fact has been concealed at Mandalay from political motives."

—In the case of private Dolly, of 89th Regiment, who has just been tried at Rangoon for shooting at a comrade, the definition given by a witness of "a well behaved steady man" was sufficient to provoke a smile, viz. one who, although he got occasionally drunk, was greatly respected by his comrades.

—Fall of rain in the Fort, up to yesterday, 108 inches. Last year, up to the same date 49.

—Deaths last week, 539.

—The locusts have appeared in Kutch.

—Father Ferrari, who succeeds Father Secchi as director of the Roman Observatory, discovered a small comet on the night of the 22nd ult. It is in the constellation Scorpio, and is very faint.

—Mrs. Jenkins, a European, the widow of an English missionary, is said to be the chief adviser of Umquikel, one of the Caffre chiefs with whom the Cape Government are at war. Though a dame in her dotage, she is regarded as an oracle by Umquikel's tribe, among whom she has resided for many years.

—Mrs. Mortimer, who wrote "Peep of Day," "Line Upon Line," and sundry other works for children, has just died at Ranton, near Cromer, at the age of seventy six. The deceased lady, *nee* Bevan, was the widow of the late Rev. Thomas Mortimer.

—*Bombay Gazette*; Surat, 19: "The trial of the Editors finally closed to-day. Both assessors fully acquitted all the accused, giving reasons in detail for their opinions. Judgment is reserved till Saturday."

—Mr. E. T. Catherall, Custodian of the Elephantia Caves, on Wednesday last entered a prow at Mazagon for the purpose of returning to the island, when the balyard broke and the yard fell upon him, killing him at once, and severely injuring his son, aged 12 years.

Selections.

NATURE AND PRAYER.

THIS is the great battle-ground of faith, and doubtless will be for many years to come, if not always. It is well for us to know the scope of the contest, and where we and our opponents part company. This subject involves in it the principle of all supernaturalism: prayer, miracle and inspiration are all involved in the discussion, for the reality of any one involves the possibility of the rest.

In discussing the relation of prayer to science there is one preliminary distinction which is vital. That distinction is, the separateness of God from His works. Of course all Christians hold this, but it is not often clearly insisted upon as vital to the question. The moment we allow this distinction to drop out of sight, we are at the mercy of the skeptic. We are on his ground, and endeavoring to sustain our conclusion on his premises. We must insist on our idea of God. We are not to prove that prayer is reasonable under the pantheistic conception, but that under our own conception of God, the Bible idea of prayer is perfectly rational.

Our God is distinct from His works; He existed before them. He exists above them, and He would exist all the same if they should cease to be. And this God, who is the author of all things, and who is above all things, has not exhausted Himself in His works. He has not expended all His force in what He has done. As far as power is concerned, He could duplicate creation. If seen to be best, He could add to it, or diminish it, or modify it. He could in-

sert a new world, or take an old one out, remove a force, or add one. There is in Him an infinite reserve of power. He is independent of His works, and just as mighty as though He had never spoken them into being.

We must always keep this thought in view, as the great essential feature of the Christian idea of God. In discussing the subject of prayer, and all the kindred themes, this is a vital point. It wonderfully clarifies the whole subject. It dissipates a thousand objections and difficulties. With this conception of God conceded, the whole question of prayer becomes one of probability and evidence. If this God of ours wishes to answer prayer, He can. If it seem to Him best to answer prayer, He will do it. If He see fit to work a miracle, there is no impossibility about it. It is a simple question of fact and of evidence.

Most of the philosophical objections to prayer rest on some false conception of God. They tacitly assume that nature and God are identical, or that nature exhausts the power of God. Of course, on any such assumption, there can be nothing supernatural. There is no power out-side of nature. If God has expended His force in what He has already done, of course He can do no more. There is often a sort of tacit assumption of this kind, that God is embodied in His works. The ancients represented Atlas as holding up the world on his shoulders. All his strength being thus expended in holding up the world, of course he could do no more. So it is often assumed by opposers, and half conceded by Christians, that all God's resources are exhausted in upholding and carrying on the world.

With all such thoughts, "uttered or unexpressed," we take issue at the very outset. Our God is not to be confounded with His works, nor is He confined to them. He stands outside all created forces and laws, with infinite power in reserve, to add to or diminish, to modify or change, to re-create or destroy. We do not discuss, therefore, the possibility of prayer. When any one questions that, we transfer the controversy to an antecedent question, as to our conceptions of God himself. With the Christian conception of God, there is no impossibility about it. It is simply a question of fact and evidence. We come to the Word of God with this antecedent difficulty cleared entirely away. It is perfectly possible that prayer may be answered. What is the evidence that it is answered? If God sees fit, He can answer. What is the evidence that He does?

We now meet the scientific objection, properly understood. The objection is, that the facts of nature are against us, and are accumulating against us, as science advances. Savages, they will tell you, pray to be delivered from the eclipse. Yet the eclipse they dread was provided for at the creation, and its exact time was calculated a thousand years before they were born. It could have been calculated, and a description of it given, when the morning stars sang together. No one now thinks of praying for the delay of an eclipse. But the shower you do still pray for, is just as really dependent on its antecedents as the eclipse. The Department at Washington will predict a storm twenty-four hours in advance of its coming, and often three days in advance. With a better understanding of isothermal lines, and meteorological laws, it might have been predicted a year in advance. Or, if we were capable of measuring the antecedents, and grasping the problem, as we are in the case of the eclipse, a storm could be predicted a thousand years before it came. The shower which we think comes in answer to our prayer, was on its way before the flood. So, we are told, science is tracing everything to fixed laws that have been working ever since the world began. The tornado, the earthquake, and the pestilence, no more go at random on the earth, than the rising of the sun, or the eclipse of the moon. So now you would not pray to be protected from the lightning, but put up a rod; you would not pray to be saved from the storm, but take shelter in the harbor; you would not pray to have the pestilence averted, but you would clean your streets, and enforce sanitary regulations. Now this very form which the objection so often assumes, suggests an answer.

It is true we are finding more and more a fixed order of things in nature. The great framework of the world "stands fast forever." No man can shake the great pillars of the universe. "He hath made the round world so sure that it cannot be moved." Yet in among this immovable framework, there is a vast margin of possible variation. The very instances quoted against us, are in point. We clean our streets to avert the pestilence. We put up a rod on our houses and turn aside the lightning. The building of a house, or the cutting down of a tree, will turn the thunderbolt from its track. It is said that the firing of guns will sometimes bring rain, and a great fire will almost always cause the wind to rise. It is

said that the building of the Pacific railroad has perceptibly modified the climate of the plains. Two bands of iron across the continent so disturb the delicate electric currents on which climate depends, as to make a sensible impression. It is well known that the rain-fall of the prairies is increasing through the planting of trees; while the rain-fall of parts of Europe is diminishing from the opposite reason.

Thus we can modify the climate; we can guide the thunder, and direct the lightning across the continent. It seems, to us a perfectly legitimate inquiry, if the free acts of men can thus influence nature, and produce no shock and no derangement, may not the free acts of God do the same? Why may not He, as well at least as we, modify by direct touch, without disturbing the pillars of the world, or breaking in upon its regular order on which men so much depend? Let us remember that the whole realm of possible variation, this entire kingdom of delicate forces on which even our feeble strength can make evident impression, is entirely in His hands, and at the disposal of His wisdom. While, therefore, science is right in saying that the outlines of nature are fixed and unchanging, clearly seen from the foundation of the world, there is also a variable margin of unlimited extent, which even our feeble hands can touch and impress; and surely He who holds all things in His hands, cannot be powerless therein. There is room here for immense results, without disturbing the order of the universe.

Then, again, we can never know how far the actual needs of men, and the petitions they offer, were provided for in the original structure of things. All the exigencies of men's future history, and all the prayers of their future lives, were before the thought of God, when He gave shape to the world, and first gave law to the forces of nature. We know that He did provide for the exigencies of the future, whether He did for its petitions or not. The bee finds honey in the flower, because God put it there for him, and taught him to seek for it. The bee's instinct is a sort of prayer for honey, and the flower is God's answer. He knew men would need fuel when the forests were exhausted, and pray for it, and He filled the earth with coal measures. He knew men would suffer from diseases, and flower and plant and tree were stored with healing virtues. So in ten thousand ways, the wants of men and animals were anticipated in the structure of things. Now, is it entirely unreasonable to suppose that God also anticipated, in some degree at least, the wants of man's personal history, and the petitions which expressed those wants?—(*Zion's Herald*.)

THE KESWICK CONVENTION FOR THE PROMOTION OF SPIRITUAL LIFE.

For the fourth time, Christians have come together from all parts of the kingdom to seek, by communion with the Lord and with each other, for that knowledge of Christ which leads to a closer walk with Him in holy fellowship and joy. The meetings were held in a large tent in the outskirts of the little town, and were presided over by Canon Battersby. The opening meeting was on Monday evening, July 22nd, for prayer, and the expectation of the Lord's presence and blessing was fully answered. The meetings for prayer following this, and held every morning for an hour before breakfast, were linked to each other by blessings which appeared to increase daily, and shed their hallowing influence more and more over each day's proceedings. Short addresses in exposition of Scripture were given each day at these early gatherings, and few will forget either their simplicity or the power with which the Spirit of God used them. The large attendances at these early meetings, beyond all former years, showed the desire of many to seek, by times, that communion with Christ which is the source of so much power.

It was a time of special intercession for others also, and many requests were sent up to the Throne of Grace for the unconverted, for the work of God, for the intemperate, for the sick, and many thanksgivings also from hearts full of gratitude.

There were three general meetings during the day, besides an inquiry-meeting to answer questions presenting difficulties, and meetings especially for ladies; these latter were conducted by Mrs. Baxter, Miss Smiley, and Mrs. Johnston. At the general meetings, subjects relating to the Christian life were spoken about, liberty being given to each speaker to address himself to meet the general need, by such a handling of the Word of God, as he might be led to give. The love of Christ, the power of God, the call of Christ to real and whole-hearted service, His headship and rule in the Church, the need of heart-searching for the detection of sin and its renunciation, the necessity of self-emptying that we may be filled with the Spirit, the demand of Christ to follow Him

fully, His presence and His promises, the honour the Lord puts upon faith, and obedience, the characteristics of His kingdom—these and many such subjects were handled with simplicity and with manifest blessing to many.

The inquiry-meetings were largely attended, and many questions sent up and answered, to the removal of difficulties from many minds.

The early afternoon meetings were given up to Mrs. Baxter and Miss Smiley for Bible-readings, and none who were present will forget the power which is of God which characterized them. Mrs. Johnston, at one of these, gave a most interesting and instructive account of the work the Lord had given her and other ladies to do in America, to promote the important cause of temperance.

It may be added, that this fourth Conference held at Keswick has been the most successful in all respects. The attendance, including many clergymen and ministers of the Established Churches of England and Scotland, and of the Nonconformist bodies, was larger than before, the spiritual tone higher, the instruction more varied, the unity more marked.

Let those who are longing to have a closer walk with God, a more entire trust in God, a larger apprehension of His power, a greater hope and love of His appearing, take courage. The promise that "When the enemy shall come in like the flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19), is being accomplished. These meetings are among the best answers to infidelity. It only remains to say, that many of the friends who have formerly assisted at these and similar meetings gave their help on this occasion. Among them, in addition to Canon Battersby, who presided, were Revs. G. R. Thornton, E. H. Hopkins, W. Boardman, W. Haslam, C. B. Martiney, also Messrs. H. F. Bowker and Robert Wilson. All felt much indebted to Mr. Wilson for his admirable arrangements and valuable assistance in so many ways. The Rev. Dr. Paterson was prevented being present by a press of engagements, and Rev. E. W. Moore, by illness.

H. F. B.

GLEANINGS FROM KESWICK.

Canon Battersby, in the course of his opening address, remarked: Some will be saying, "How can I praise God? My life I feel has been so dishonouring to God—such a life of failure and constant sinning, that I do not know to praise God." It is well that you feel so, and I do trust that it may be the feeling of many. We are not come up here to speak smooth things, to tell people they need not mind if they sin. We come to tell you that God is a God of holiness. His law is a perfect law, and endures for ever. That law is not less binding upon us now than it was to the Jews. Nay, it is to be written upon our hearts by the Holy Ghost, and is to be kept in our lives. Therefore, when I feel that my life has been dishonouring to God; that I have not been glorifying Him; that my life has been impure, and miserably shortcoming; that I have not been serving God with all my powers; not been filled with the Spirit; and that my walk has not been a walk witnessing for God, day by day; then, indeed, it is well that we should feel humble and sad. Then should we be coming to this meeting with deeply contrite hearts. Unless there is a sense of the nature of sin and of the purity of Christ, you can get no good, I am sure, from these meetings. . . . "Like as a father pitieth his children, so the Lord pitieth them that fear Him." I want you to think of the tenderness of God. Is it not wonderful tenderness, dear friends? Oh! how gentle, how loving, how tender, He is to us. This is our comfort. He knows what we are. He knows we are but flesh. He knows our nature is corrupt at the core. He knows that we are born in sin, and shapen in iniquity; and He knows, too, all the weakness of our present mortal state, both bodily, and spiritually. He knows it all, and He pities us "as a father pitieth his children." Such, I presume, you are. You are those who fear God, and who wish to serve Him, and do His will. He pities you in your weaknesses.

Mr. H. F. Bowker asked: Are we expecting great things from God? If so, our hearts must be utterly emptied—emptied of everything, if we expect God to fill them, and give us the blessing we stand in need of. We must be utterly emptied of self, and then our hearts can be filled with something as well as emptied. Filled with the love of Christ. And how shall we get it? Shall we get it because we can talk about it? No, it is not with knowledge it will come. It will come from His grace alone. But we want to have something in us that we may get the blessing. Our hearts must be filled with trust. Dear friends, this God, in whom we are called upon to trust, has fulness of blessing in reserve for every one, if we are ready to receive it. . . . In the 23rd chapter of Job, it is stated, "What His soul

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